

VOL. III.

THE

NO. 4.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

APRIL,

1859.



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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*

LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

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AMERICAN MISSIONARY ASSOCIATION.

JAMAICA MISSION.

Ordination of Rev. T. B. Penfield.

From Rev. C. C. Starbuck.

Chesterfield, Feb. 5, 1859.

Rev. T. B. Penfield was ordained to the ministry and installed as pastor to the church at Oberlin, on Wednesday, Feb. 2d, by an ecclesiastical council convened for the purpose. After a satisfactory examination respecting Bro. Penfield's views of truth, Christian experience, and motives for entering the ministry, the public exercises were held as follows:

Sermon, by Rev. W. S. Gardner, of the Congregational Church in Kingston.

Ordaining and Installing Prayer, by Rev. S. T. Wolcott.

Charge to the Pastor, by Rev. C. C. Starbuck.

Charge to the People, by Rev. C. B. Venning.

Right Hand of Fellowship, by Rev. H. B. Hall.

Benediction, by Rev. T. B. Penfield.

The exercises were deeply interesting, and the appearance of things at Oberlin, since Mr. Penfield's arrival there, has been such as to warrant a good hope for the future. We may well trust that the presence of a resident, married pastor, among the people at Oberlin, will be blessed of God to the re-

vivification of a religious interest in both the church and the surrounding community.

MENDI MISSION.

A Church formed at Good Hope.

Letters have been received from this Mission, dated January 10. Mr. White and Mr. Miles arrived at Good Hope Dec. 16, '58, and Mr. Miles proceeded soon after to join Mr. Brooks at the Boom Falls Station. Mr. White will remain at the Good Hope Station, the first ordained missionary resident there.

A little church, now composed of ten members, five of them natives, has been formed at this station, of which Mr. White gives the following account, dated Jan. 6.

"As a mission company we organized ourselves into a church, adopted a confession of faith, and elected Bro. D. W. Burton deacon. He was publicly ordained to that office the last Sabbath in December. We then proceeded to examine those who desired to unite with us in church fellowship; and in regard to four men the examination was entirely satisfactory. They are all heads of families, and their "walk and conversation" appear to be such as becometh the Gospel of Christ.

"Last Sabbath was truly an interesting day for Good Hope. The little church sat down for the first time to commemorate together the Saviour's dying love. The four

individuals, referred to, came out from the world and took upon them the "vows of the Lord," for "God to live, and for God to die." It was an affecting and interesting scene! One other joined, by letter, so that the little church is now (including the missionaries) composed of ten members. This is an humble beginning, but we must not despise the day of small things: nay, we hope it is the dawning of a bright day for this poor degraded people.

"I am happy to add that others are expected to join at our next communion, and some are beginning to enquire the way of life: for the latter I have appointed a special meeting every Monday evening."

At the last dates there was much disturbance from war in the country not very far from the Mission, and some towns had been destroyed; but it was thought that the French vessels on the Coast, and the English authorities, would interfere to secure the peace of the country.

INDIAN MISSION.

Rev. Geo. N. Smith, from whose letter we take the following extracts, has been but few months under the care of this Association. He is located in the North-Western part of Michigan, at North Port, Grand Traverse Bay. The Indians among whom he labors are part Ojibways and a part Ottawas. As the white population of that region is continually increasing, Mr. Smith preaches a part of the time to them. To the Indians he preaches in their native language.

In his first quarter's report, dated in January, Mr. Smith gives the following account of his field:

"There are in our church, white and native members, 49, (native members 41,) of whom 24 are males and 17 females. One of the white members is under censure. Of the native members, 10 are deservedly under censure, nine for intoxication and one for licentiousness. In good standing, differing in degrees of worthiness, 31. Of these, one man and wife are living apart. One other man is living away from his wife, who is not a member. One other has married a Catho-

lic wife—he was married by a Priest. In other respects they are regular. A few of the irregular members seem inclining back to Romanism, from which they were originally received. I hope a part may yet be recovered. Some have moved away. I think there is generally a correct idea about what constitutes a true christian character, and that a good proportion exemplify that character to human view.

During the quarter ending Nov. 30th, I preached every Sabbath, generally twice. During the (Indian) payment, I preached to a crowded house of natives, collected from various quarters. The payment of the annuities of all the Indians in the Grand Traverse region is made here. Half the Sabbaths of the quarter I preached at a village (Onumunese Ville) 3 miles distant, where a considerable proportion of our members reside. During the quarter I baptized four young children of our church members. One young girl aged 15 years was baptized and received into the church on profession of her faith. In that village the native members conduct a prayer meeting every Wednesday evening, I hope with decided benefit. We hold our meetings there in a private house. A day-school is taught there by a teacher under Government appointment—he is not a professing christian.

In this village the native children attend the district school. The Indian agent pays their rate bill. He also assisted in building the school-house, on the condition that Indians shall forever have equal rights in it. A Moderator of the District Board, I made articles of agreement to this effect. We hold our meeting here in a building measuring 30 by 24 feet. It is comfortable and convenient for its size, but not large enough for all occasions. Once in two weeks I preach here to the whites in the morning, and to the Indians in the afternoon, and hold a prayer-meeting every Sabbath evening with the whites. It is very important, as things are, that I should preach a part of the time to the white population, which is increasing every season considerably. This is destined to be a post of great importance, and the influence on the Indians for good or evil is ygreat.

The village of Northport is on the north side of the town. South of the same line six townships (fractional) are set apart by treaty

for the Indians. Every family has a right to select 80 acres—every single person 40 acres. I was appointed by the Government to aid in these selections and report, which was done with few exceptions two years ago. Ultimately they are to have titles to their lands. This secures them as permanent residents here. Last fall a few of our people removed to another location, some 30 miles to the north-east of this place, on the opposite side of the Bay, in the Little Traverse region.

P. S. Last Sabbath was our Communion season. Our house was crowded, though the day was very stormy. It was indeed a very solemn and interesting season.

For the American Missionary.

FROM REV. J. S. GREEN.

"There remaineth yet very much land to be possessed." Joshua xiii : 1.

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Psalm lxxiv : 20.

In former numbers I showed the analogy between the conquest and possession of Canaan by Israel, and the conquest of the world to Christ by the church. Canaan was given to Abraham and his seed by covenant—so the world to Christ. The Israelites were commanded to take possession of the entire land as God's peculiar people. So the church in the Saviour's name is to explore every dark place on the face of the earth; and to bring to his feet a revolted world. The result of disobedience to the command of God thus to carry out His designs, and to follow the leadings of His providence, are alike in both cases, involving guilt and ruin.

In one important respect, however, the analogy of which I have been speaking does not hold. The conquest of Canaan was a bloody one. The inhabitants of that land were devoted to destruction. God had said to Moses: "The land is defiled: therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." The Israelites were peremptorily forbidden to make a league with these guilty nations. The Gibeonites alone made peace with Joshua, and this they did by craft. No other tribe sought it. "For it was of the Lord," we are told, "to harden their hearts that they should come against Israel in battle

that he might destroy them utterly." Joshua was the Lord's executioner—the sword in his Almighty hand. He employed also in some instances the hornet, a terrible insect which, Ælian tells us, actually drove the Phaselitæ, a Phœnician people, from their place of abode—to aid in the work of extermination, and at one time, hail stones did more execution than the sword of the conqueror. Under the old dispensation, punishment trod on the heel of crime. No message of mercy reached the ear of the guilty. "He that despised Moses' law died without mercy under two or three witnesses." And though in the case of the Canaanites, God seemed to wink at those times of ignorance, yet He only waited till their iniquity was full, till they were ripe for utter destruction. Joshua was the divinely commissioned minister of Justice, and but for the procrastinating temper of the people, he would have utterly exterminated the guilty inhabitants of Canaan, and put Israel in full and quiet possession of the whole land.

The conquest of the world to Christ, so far as the nations and tribes of men who are to be subjected are concerned, is to be a bloodless one. True, in making provision for this conquest the richest blood in the universe has been shed; and many a soldier of the cross has fallen in his armor; but this has all been voluntarily shed; and of each of them, from the conquering Prince to the feeblest follower, it may be truly said, as it was of Israel's champion, "So the dead which he slew at his death were more than they which he slew in his life;" or, in other words, "the blood of the martyrs has ever been the seed of the church." But the genius of the gospel is wholly opposed to all coercive measures in seeking to take possession of the world for Christ.

His advent to earth was announced by angel song of the sweetest strain, "Glory to God in the highest and on earth peace, good will to men." In rebuking his disciples, whose zeal for their Master would have called down fire from heaven to consume a village of Samaritans, because they did not readily receive Him, He said to them, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." By a single prayer to His Father, He might have obtained, as

He assured Peter, more than twelve legions of angels, yet He rebuked that hasty disciple for smiting off the ear of a servant of the High Priest, though done in defence of his master. He assured him that "all who take the sword shall perish by the sword." To Pilate, the Roman governor, He declared, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from hence." His example and all His instructions were in perfect unison with these sentiments. So were those of the early disciples. The Apostle Paul, whose soul was deeply imbued with the Spirit of his Lord, declared, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With these weapons, the Apostle went forth to the conquest of the world to Christ. Success of the most cheering character attended his well directed and efficient efforts. Altars dedicated to dumb idols were prostrate in the dust. Superstitions, hoary with age, were eradicated from the minds of multitudes. Sinful habits of sturdy growth were broken off: new and virtuous ones were formed. Humility succeeded pride: faith unbelief: the love of God and man superseded the love of self; in a word, multitudes became new creatures in Christ Jesus. In Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica and Rome, the Apostle saw trophies to the efficacy of the Gospel daily increasing. Well might he say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Well might he pray that "the Word of the Lord might have free course and be glorified." Had the mantle of this devoted man fallen on his successors in the ministry, how different would have been the state of the church and of the world, from what we now see them. Not a country unoccupied by the soldiers of the cross—not a nook of earth unblest with some rays of Gospel light, could be found.

But now, more than half of the 19th Cen-

tury having passed away—alas that it should be thus—"there remaineth very much land" to be subdued to Christ, and possessed by His people in His name. Let us look at some portions of the field after taking a glance at the whole.

We learn the extent of the work remaining from the history of missions to the heathen. The Savior's commission to His disciples was, "Go ye into all the world, and preach the Gospel to every creature." The field then is the world. And the Apostle tells us "The whole world lieth in wickedness." The great majority of countries were then covered with darkness, subject to the control of the God of this world. And how is it now? I greatly fear that the state of the world is little, if any, better than it was when John described it. The discoveries of modern times have so to speak greatly enlarged the world, while the conquests to Christ have by no means kept pace with this enlargement, so that even now, where one kingdom, or country, or island is blessed with the light of the Gospel, six or eight are enveloped in the darkness of heathenism, or cursed with soul destroying error. Some six-eighths of the human family are in a state of rebellion against God, their rightful sovereign—a hopeless rebellion, till the overtures of pardon through the atonement of Jesus Christ, shall be urged on their acceptance. How affecting! true it is that the dark places of the earth are full of the habitations of cruelty.

SUPPRESSION OF THE SLAVE-TRADE.

In the parliamentary discussion, last Summer, on the Slave-Trade, frequent reference was made to the capability of Africa to produce the needed supply of cotton, and the great probability that this would be done, if the Slave-trade could be entirely suppressed. We present some few very brief, but interesting extracts from the reports of that debate, as given in English papers.

S. Fitzgerald, Under Secretary of State, said:

He did not scruple to say that, looking at the papers which he had perused, it was to the West Coast of Africa that we must look for that large increase in our supply of cotton which was now becoming absolutely necessary, and without which he and others who had studied this subject foresaw grave con-

sequences to the most important branch of the manufactures of this country. Our consul at Lagos reported :

"The whole of the Yoruba and other countries south of the Niger, with the Houssa and the Nuffe countries on the north side of that river, have been from all time, cotton-growing countries ; and notwithstanding the civil wars, ravages, disorders and disruptions caused by the slave-trade, more than sufficient cotton to clothe their populations has always been cultivated, and their fabrics have found markets and a ready sale in those countries where the cotton plant is not cultivated, and into which the fabrics of Manchester and Glasgow have not yet penetrated. The cultivation of cotton, therefore, in the above-named countries is not new to the inhabitants ; all that is required is to offer them a market for the sale of as much as they can cultivate, and by preventing the export of slaves from the seaboard render some security to life, freedom, property, and labor."

It appeared from the statement made by this gentleman, that during the last year there were exported from this coast to the Brazils 7,200,000 lbs. of cotton goods. He implored the House to consider what this trade might be made if, in the words of our consul, by repressing the slave-trade we gave security to labor and property. Another of our consuls, speaking of the trade in the Bight of Benin in 1856, said :

"The readiness with which the inhabitants of the large town of Abbeokuta have extended their cultivation of the cotton plant merits the favorable notice of the manufacturer and of the philanthropist, as a means of supplanting the slave-trade."

It was worthy of notice that while the quantity of cotton obtained from America between 1784 and 1791, the first seven years of the importation into this country was only 74 bales ; during the years 1855 and 1856 the town of Abbeokuta alone exported nearly twenty times that quantity. He thought he might fairly say that if we succeed in repressing the slave-trade, as he believed we should, we should in a few years receive a very large supply of this most important article from the West coast of Africa.

Mr. J. H. Gurney said he had received from Mr. Thomas Clegg, of Manchester, a few figures, from which it appeared that while in 1852 only 1800 lbs of cotton had been brought into Great Britain from Africa, in the first five months of the present year it was 94,400 lbs. At the same time the native manufacture was carried on to a considerable extent, so that within a particular period 200,000 pieces had been exported to Brazil, 200,000 pieces were sent to the people living beyond the cotton-producing districts, while the inhabitants of those districts had themselves been kept supplied.

Mr. Buxton said :

There was no question now, that any required amount of cotton, equal to that of New Orleans in quality, might be obtained.

A very short time ago Mr. Clegg, of Manchester, aided by the Rev. H. Venn, and a few other gentlemen, trained and sent out two or three young negroes as agents to Abbeokuta. These young men taught the natives to collect and clean their cotton, and send it home to England. The result was, that the natives had actually purchased 250 cotton-gins for cleaning their cotton. Mr. Clegg stated that he was in correspondence with seventy-six natives and other African traders, twenty-two of them being chiefs. With one of them Mr. Clegg had a transaction, by which he (the African) received 3500*l*. And the amount of cotton received at Manchester had risen, hand over hand, till it came last year to nearly 100,000 lbs. Well might Mr. Clegg say, that this was "a rare instance of the rapid development of a particular trade, and the more so because every ounce of cotton had been collected, all labor performed, and the responsibility borne by native Africans alone." The fact was, that the West African natives were not mere savages. In trade no men could show more energy and quickness. And a considerable degree of social organization existed. He could give a thousand proofs of this, but he would only quote a word or two from Lieutenant May's despatch to Lord Clarendon, dated the 24th of November, 1857. Lieutenant May crossed overland from the Niger to Lagos, and he says :

"A very pleasing and hopeful part of my report lies in the fact, that certainly three-quarters of the country was under cultivation. Nor was this the only evidence of the industry and peace of the country ; in every hut is cotton spinning ; in every town is weaving, dyeing ; often iron smelting, pottery works, and other useful employments are to be witnessed ; while from town to town, for many miles, the entire road presents a continuous file of men, women, and children carrying these articles of their production for sale. I entertain feelings of much increased respect for the industry and intellect of these people, and admiration for their laws and manners."

Lord Palmerston said :

I venture to say that you will find on the West Coast of Africa a most valuable supply of cotton, so essential to the manufactures of this country. The cotton districts of Africa are more extensive than those of India. The access to them is more easy than to the Indian cotton districts ; and I venture to say that your commerce with the Western Coast of Africa, in the article of cotton, will, in a few years, prove to be far more valuable than that of any other portion of the world, the United States alone excepted.

THE CHRISTIANS ANTI-SLAVERY CONVENTION AT WORCESTER.

Correspondence of the N. Y. Tribune.

WORCESTER, March 3, 1859.

The Christians Anti-Slavery Convention, held in this city for the last two days, and

addressed by Dr. Cheever on Friday evening, at a very large and enthusiastic meeting in Mechanic's Hall, closed yesterday, having adopted the following basis of organization, submitted by the Rev. Henry T. Cheever of Jewett City, Conn. :

PREAMBLE.

Under profound convictions of the inherent sinfulness of slaveholding and the great system of American Slavery that has grown out of slaveholding—deeply mortified and grieved by its continued toleration and defense in the church—fearful of the impending judgment of the Almighty upon our beloved country on account of it—and believing it is in the power of the people of God, under Divine guidance, to accomplish its overthrow—we, a company of ministers and Christians, of one mind and heart, as in duty bound, by our common allegiance to the Lord Jesus Christ, do solemnly pledge ourselves to one another and before God, to REMEMBER THEM THAT ARE IN BONDS AS BOUND WITH THEM, and to do all that we can for the utter destruction of that atrocious system of chattel Slavery which is maintained in the United States; and, as a means to that end, we hereby form ourselves into a society, to be called The Church Anti-Slavery Society of the United States, to be governed by the following Constitution, and to maintain this declaration of principles

DECLARATION OF PRINCIPLES.

1. The rights of man as man sacred and inalienable, without distinction of blood or races.

2. Property in man impossible, as being without grant from the Creator, and equally contrary to natural justice and to revealed religion.

3. The system of American Slavery and the practice of slaveholding essentially sinful and anti-Christian, and to be dealt with, therefore, as such by Christian churches and ministers.

4. The utter inadequacy and impossibility of any remedy or relief from Slavery, but one that insists upon its inherent wrongfulness, its total intrinsic baseness, and denies absolutely the wild and guilty fantasy that man can have property in man!

5. The duty of one family or section of the Christian church to rebuke and refuse fellowship with another section of the visible church that denies the rights of man and the common brotherhood of humanity, by defending Slavery and folding to its bosom slave-sellers, slave-buyers and slave-holders.

6. No compromise with slavery allowable; but its total extinction to be demanded at once, in the name of God, who has commanded "to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke."

7. The total abolition of the vast system of American Slavery, to be accepted as the providential Mission and Duty of the Ameri-

can Clergy and the American Churches in this generation.

8. The church and the ministry to form the conscience of the nation in respect to Slavery, and to make it loyal to the higher law, against all unjust judgments of courts, and unrighteous legislation of Congress.

9. The Word of God our charter to freedom and our armory against slavery, and any assertion that the Lord God sanctions Slavery practical infidelity.

10. Ultimate success sure, in the warfare with oppression, to a faithful ministry and witnessing church.

CONSTITUTION.

The object of this Association being to unite all Christians on the basis of the Word of God against Slavery, and to concentrate the energies of the Christian ministry and of Christian churches upon the extinction of that great sin, the conditions of membership shall be the adoption of its pledge and principles, and the payment of an annual contribution for its support. And members of local societies formed on these principles shall be members in full of this Society.

ARTICLE 1. The officers of this Society shall be a President, Vice-President, Secretary, and Treasurer, an Auditor, and an Executive Committee of five, to be chosen annually by ballot.

ART. 2. The duties of the officers and Committee shall be to provide for and call public meetings, at such times and places as they see fit, in order to advocate the principles of the Society, to mold public opinion, to induce action by the churches with reference to Slavery, and to inculcate the duties of civil government, of civil rulers, and of citizens, in respect to its overthrow.

ART. 3. Beside local and extraordinary meetings, which may be called at the discretion of the officers and the Committee, there shall be at least one public meeting annually, during the religious anniversary Week, in the cities of Philadelphia, New-York and Boston, for the free expression of the anti-slavery principles and sentiments of Christian churches, as declared by the Society.

ART. 4. The expenses incurred by the officers of the Society, in the prosecution of their duties, by the maintenance of public meetings, lectures, and the use of the press, shall be met by the resources derived from the annual contributions of members, and by such donations as benevolent individuals and churches shall bestow for the use of the Society.

ART. 5. This Constitution may be amended by a vote of two-thirds of the members present at any meeting; notice of said amendment having been given at any previous meeting.

The afternoon session was held at the vestry of the Union Church, when the following resolutions were unanimously adopted :

Resolved, In view of honest differences of

opinion among Anti-Slavery Christians in regard to the Bible view of Slavery, their relation to slaveholding churches, and those ecclesiastical bodies and benevolent societies that embrace or tolerate such, as also their duties to the Civil Government, that the Executive Committee be instructed to diffuse such information and discussion, through the periodical press, and by means of tracts, as in their judgment may be desirable; and that they also confer with the American Tract Society at Boston in relation to the publication of such tracts as may be procured for these purposes.

2. *Resolved*, That the Executive Committee be instructed to call the attention of the various local associations of the different evangelical denominations, in sympathy with this movement, to the objects of this Society, with the request that they shall recommend to the ministers and churches in their connections to form local societies in accordance with the plan recommended in the Constitution now adopted.

3. *Resolved*, That the Executive Committee, as soon as they are justified by the state of the Treasury, be requested to employ public lecturers, to explain and defend the principles of the Society, and promote the general purpose for which it has been formed.

4. *Resolved*, That in the opinion of this Convention, the charge so often made by Pro-Slavery men, that Slavery exists by divine authority, in the word of God, is without a shred or shadow of foundation, and hence an impious slander on the holy name of God.

5. *Resolved*, That in the opinion of this Convention, the system of domestic service instituted by God for his chosen people was a wise and just institution, and was intended as a safeguard against chattel slavery.

Another series of resolutions of great length, covering the same ground, was also offered and adopted.

A Committee, previously chosen for the purpose, reported the following list of officers of the Society:

President—The Rev. J. C. Webster of Hopkinton.

Vice-President—The Rev. Wm. H. Beecher of North Brookfield.

Secretary—The Rev. Henry Cheever of Jewett City, Conn.

Treasurer—Ichabod Washburn of Worcester.

Executive Committee—The Hon. Elmer Brigham of Westborough, the Rev. Samuel Hunt of Franklin, Deacon Ichabod Washburn, Charles Ballard and the Rev. Chester Field of Worcester.

After prayer by the Rev. Mansfield French of New-York, the Convention adjourned *sine die*.

PERSONAL LIBERTY BILL.

The following Act is now under consideration in the Legislature of New-York.

We hope that it, or something more stringent, may pass.

AN ACT to protect the rights and liberties of the citizens of the State of New-York. *The People of the State of New-York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. No person within this State shall be considered as property, or subject as such to sale, purchase or delivery; nor shall any person within the limits of this State at any time be deprived of liberty or property without due process of law.

SEC. 2. Due process of law mentioned in the preceding section of this act, shall in all cases be defined to mean the usual process and forms in force by the laws of this State, and issued by the Courts thereof; and under such process such person shall be entitled to a trial by Jury.

SEC. 3. Whenever any person in this State shall be deprived of liberty, arrested or detained, on the ground that such person owes service or labor to another person, not an inhabitant of this State, either party may claim a trial by Jury, and shall have twenty peremptory challenges, and in addition thereto the other challenges to which a person indicted in this State is entitled.

SEC. 4. Every person who shall deprive, or attempt to deprive, any other person of his or her liberty, contrary to the provisions of the preceding sections of this act, shall be guilty of a felony, and shall, on conviction thereof, be subjected to a fine not exceeding five thousand dollars nor less than one thousand dollars, and by imprisonment in the State Prison for a term not exceeding twenty years nor less than five years: provided, that nothing in said preceding sections shall apply to or affect the right to arrest or imprison for any contempt of court.

SEC. 5. Neither descent, near or remote, from an African, whether such African is or may have been a slave or not, nor color of skin or complexion, shall disqualify any person from being or becoming a citizen of this State, nor deprive such person of the rights and privileges thereof.

SEC. 6. Every person who may have been held as a slave, who shall come or be brought, or be in this State with the consent of his or her alleged master or mistress, or who shall come or be brought, or be in this State, shall be free.

SEC. 7. Every person who shall hold, or attempt to hold in this State, in slavery, or as a slave, any person, or any free person in any form, or for any time however short, under the pretense that such person is or has been a slave, shall, on conviction thereof, be

imprisoned in the State Prison for a term not less than five years nor more than twenty years, and be fined not less than \$1,000 nor more than \$10,000.

[The 8th Section makes provision for commencing suit on account of any injury suffered by acts punishable by the above sections. The 9th to the 12th Sections inclusive are designed to prevent any State officer from taking any part in the execution of the Acts of Congress passed for the recovery of fugitive slaves.]

SEC. 13. The Governor of this State, by and with the advice and consent of the Senate, shall appoint for every county of this State, an attorney, whose duty it shall be to defend every person claimed as a fugitive, under the provisions of the acts of Congress, mentioned in the ninth section of this act, and each of said attorneys so appointed shall receive \$50 for each person defended by him under the provisions of this act, and shall be paid by the State Treasurer, on a warrant to be issued by the Governor.

SEC. 14. This act shall take effect immediately.

JAPAN.

CHRISTIAN WORSHIP IN AN IDOL'S TEMPLE.

The following letter is abridged from the New-York Journal of Commerce. It was dated,

Hong Kong, China, Dec. 9, 1858.

Sunday, August 1st, was a day not soon to be forgotten by the officers and crew of the Powhattan and Mississippi, which had returned a day or two before from the Bay of Jeddo, and now lay anchored in the snug harbor of Simoda, about seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the tall flag-staff of the United States Consul-General, Townsend Harris, Esq. A little back of that flag-staff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its ugly idols for Mr. Harris's accommodation; but still, as if loth to yield their old domicile, they were planted against the walls around the house, grinning horribly upon those who had so sacrilegiously ousted them, and now sat in their places.

The treaty which Mr. Harris had negotiated so silently and unostentatiously, and which

was concluded so successfully on board our ship, the two Imperial Commissioners being present to sign it in the presence of our Commodore, provided for the toleration of the Christian religion in Japan. Grateful as any man ought to be, and especially a CHRISTIAN man, such as Mr. Harris is, he wished to have the gratification of seeing Christian worship celebrated in his own house and under the American flag, in the *first instance* since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to Heaven. We had been in the city of Nagasaki, containing a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs*, by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so *unhappy* as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its horrible memories.

Not far distant from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 37,000 driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. The atrocious deeds which were done about the time the Pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. *Since that time* America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort has been made to re-introduce Christianity into Japan, with its

thirty or forty millions of inhabitants. No individual has ventured there; no society has sent out its missionaries there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship for the first time since Christianity was extirpated by fire and sword; and Protestant worship for the first time since the Advent! The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung in tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around and quiet; and the Japanese, instead of rushing upon us with knives and swords, looked on the strange scene calmly, reverently, and with apparent interest. Was this a fantasy—a dream—or reality? and if a reality, who brought it into existence?

When the services were concluded, and the congregation silently and thoughtfully withdrawn to the ships, Mr. Harris kindly invited me to remain a while, and took me into his office, study, and library, all in one, and bringing out a formidable looking document, read a part of it to me, which proved to be the letter of instructions given him by Mr. Marcy, at the time Secretary of State, in which he directed Mr. Harris to do his best, by all judicious measures, and kind influence, to obtain full toleration of Christian religion in Japan, and protection for all Missionaries, and others, who should go there to promulgate it.

PRAYER FOR THE WORLD.

Rev. J. R. Campbell, Presbyterian Missionary, at Saharanpur, India, sends home the circular below, with a letter to the Rev. Dr. Murray, in which he says:—

"I have the pleasure to send you a circular issued a few days ago at our annual meeting, at Lodiana. We never had a more delightful meeting, and when the business was closed in ten days, we felt as if we could not part without a special blessing from above. It was proposed that we spend three days together in earnest and importunate supplication, and this receiving the cordial approbation of all, we held four meetings daily—two in English, and two in Hindostanee. The first was a day of fasting and humiliation, and the second a day of thanksgiving. All the meetings increased in interest. All who felt disposed made short addresses and offered prayer, and every male member embraced

the opportunity of doing so. O, it was such a meeting as we never witnessed before. Every face was covered with tears, and every heart filled with love. It did seem as if we were in heaven recounting all God's gracious dealings with us, and confidently believing that the victory was ours. It was indeed a mount of near communion with God. We have returned to our stations "rejoicing with exceeding joy."

The circular is as follows:

An Invitation to United Prayer,

Addressed to the Church of Christ throughout the World; being an Extract from the Minutes of the 23d Annual Meeting of the Lodiana Mission.

WHEREAS, Our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore,

Resolved, 1st, That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves, but unto him that died for us. And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

Resolved 2d, That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ. And further, being convinced from the signs of the times that God has still large blessings in store for his people and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore,

Resolved, 3d, That we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing.

LODIANA, 29th November, 1858.

American Missionary

NEW-YORK, APRIL, 1859.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

COTTON CULTURE IN AFRICA

AND SLAVERY.

In another part of our paper may be found some very interesting extracts from a debate in the British Parliament, last summer, on the cultivation of cotton in Africa, and the suppression of the slave trade. If the statements of such men as Lord Palmerston, Mr. Buxton, J. H. Gurney, and the Under-Secretary of State, S. Fitzgerald, can be relied on, there can be no doubt that the suppression of the slave-trade, giving security to labor and property on and near the Coast of Africa, would be speedily followed by a rapid development of the productive power of the country, and a vast increase in the amount of cotton that might be drawn from it. There can be no doubt of the fact that statesmen and manufacturers of England are now looking to Africa, rather than to India, for the large increase of cotton which is becoming absolutely necessary for the manufacturers of Great Britain, and the supply of the continually increasing consumption of cotton fabrics. That their views are not chimerical the following facts, drawn from the extracts given elsewhere will show.

The cultivation of cotton in Africa, for native manufacture, is far from being new. It has been going on for many years. From the coast about Lagos, alone, not less than 7,200,000 pounds of cotton goods were sent to Brazil in one year: besides this, the people of course supplied their own wants, and sent 200,000 pieces of cotton goods to the

people of Africa beyond the cotton growing region.

While the cotton sent from America, from 1784 to 1791 inclusive, the first seven years of exportation, was only 74 bales; in two years, 1855 and 1856, *a single town in Africa*, Abbeokuta, sent off nearly twenty times that quantity.

All this cotton is raised and prepared for market, or manufactured, by the natives themselves, to one of whom Mr. Clegg paid for one transaction about \$17,500. Two hundred and fifty cotton gins have recently been purchased by them for their own use.

An encouraging feature in this movement is, that the men engaged in it all feel that the suppression of the slave trade is absolutely essential to its success. The necessity of this is the great burden of all their arguments in its behalf. It thus acts with a double force. There can be no question that the development of the resources of Africa will be an effectual means, in itself, of discouraging the exportation of slaves, while at the same time those who would encourage this development are seeking the overthrow of that infamous traffic as the necessary removal of an obstacle to their success.

There is, however, one danger connected with all this that can not be obviated by any effort likely to be put forth under the stimulus of commerce, or the spirit of trade. This danger can be averted only by sending the missionaries of a pure gospel, a gospel of equal and impartial love, into Africa, in numbers commensurate with the increase of its agricultural resources and its spirit of general enterprise.

The danger to which we allude is not merely that of worldliness, such as in a community always accompanies an increase of wealth, but that the slavery now existing there may be strengthened and increased by the rapid rise in the value of labor, and thus become so firmly rooted that the toil of ages may be necessary for its removal. All this might have been prevented if the spirit of Christian enterprise had gone ahead of that of commerce, and thus prepared the way for putting commerce under the influence of

Christianity. For years Africa has been open to the missionary of the cross, to go everywhere preaching love to God and man, with nothing to hinder except the sickness of the climate. This evil, and the dangers arising from it, business men are willing to risk, and within the next ten years there will be thousands, and tens of thousands, looking to Africa for the means of increasing their riches.

It may not yet be too late, if the Christian world will arise and send missionaries to Africa, as fast as they can be found, to enter the promising fields for useful labor, missionaries who have a right appreciation of the requirements of the gospel, and who will be fearless in their applications of both law and gospel, to the prevailing sinful customs and practices of the land; missionaries who will not cease to rebuke oppression because it is popular and sanctioned and sustained by the powerful and the wealthy of the country. No man who has any doubts as to the essential wickedness of slavery, or any hesitation in treating it as a sin, ought for a moment to be thought of as a missionary for Africa. Christian men, whose sympathies are with the oppressed, whose hearts God has touched till they are filled with compassion like that of the Son of God, who appreciate the practical operations of the great law of love, will be wanted soon by hundreds, if not by thousands, to preach the gospel in the open and rapidly enlarging fields of that country.

We ask christian young men, who are looking forward to the ministry, to make diligent inquiry if God has not something for them to do *in Africa*, for the redemption of her sons. As the agents of commerce penetrate everywhere to promote the material wealth of the country, and in return the wealth of the world, shall there not be found the agents, the ministers of a true Christianity, who will at least keep equal pace with them, to promote the spiritual welfare of the people, that the blessed Saviour may see of the travail of his soul in their redemption, and the conversion of the nation to God.

A MISSION TO JAPAN.

The Board of Missions for the Protestant Episcopal Church, of the U. S., have determined to open a Mission in the Empire of Japan. It is to be established at Nagasaki. The Rev. John Liggins, and Rev. C. M. Williams, now connected with the Mission of that Board in China, are to remove to Japan to commence the Mission. A missionary physician will be sent out to join them so soon as the services of one can be secured.

CANADA MISSION.

The friends of the fugitive will be glad to learn that Mr. Hotchkiss is still laboring among them with encouragement. In his last quarterly report, dated at Rochester, Canada West, Feb. 22, Mr. Hotchkiss wrote :

"The last quarter has been an encouraging one, here on the Puce. The people are making steady progress religiously. I can not say that there is that complete Christian deportment on the part of all, in everything, which I should like to see; but we do greatly rejoice at what the Lord has done already, and still feel encouraged to labor on. I keep up my appointments at Little River and Pike Creek, as formerly. We have some precious souls there that must be cared for.

HOME MISSIONS.

The hope expressed in our February number in regard to the work of the Lord, especially in connection with our missionary churches, is in a measure realized. We present in several of the reports below, accounts of revivals which, with others in progress under the labors of our missionaries, strikingly manifest the grace of God in the conversion of sinners of every class and condition in life, and in each general section of the field.

The brief statement of a work of grace commenced at Wabaunsee, Kansas, will be grateful to our readers—so few conversions having taken place in the Territory during the struggle for freedom.

We hope that the tokens of Divine mercy will awaken gratitude, and impel mission-

aries and people to most vigorous efforts, and to more earnest and effectual prayer, that the work of salvation may go forward multiplying its converts, and increasing in its fruits of holiness and love.

MAINE.

FROM REV. A. G. BEMAN.

Portland, March 1, 1859.

There are in this city about 400 colored people, in the midst of whom our little church stands as their only religious home. They are from various parts of this country—more than a dozen different States of the Union being represented—while some are from the British Provinces, some from South America, and some from the West Indies and Africa. There are about 100 families—more than 90 of which your missionary has visited as a minister of the word, seeking the “lost sheep of the house of Israel,” comforting and strengthening believers, and striving to win souls to Christ. About $\frac{1}{3}$ of them are members of the Christian Church, 39 of them in the 4th Congregational Church, to which I minister. The attendance on the public worship of God has greatly increased during the year. A marked improvement is seen in the attendance upon the weekly prayer meetings and lectures.

Sabbath school and Bible Class.

There are now more than 100 members of the Sabbath school and Bible classes, the number has doubled during the year, and the interest of all is constantly increasing. I have an interesting Bible Class of young ladies—number 16. Some have become hopefully pious, and all have made commendable progress in that truth which, by the grace of God, is able to make them “wise unto salvation.”

We hold monthly S. S. Concerts. At the last one 26 of the children recited pieces or selections from the Scriptures, in the presence of an audience of as many persons as our church could hold. This is usually the case; and with the prayers, and addresses by different speakers to the scholars, parents and teachers, the occasion is always one of deep interest. The school is indeed, under God, the “nursery of the church.” May all its members become the heirs of eternal glory.

Temperance.

Your missionary has held several temperance meetings, which have been addressed by himself and others. 109 persons have subscribed the pledge of total abstinence—some of them are bold and faithful soldiers in the “cold water army”—many of them are the young and promising. This subject has been frequently presented to them in its bearing upon their temporal and spiritual, their social, moral and intellectual welfare, and its relation to their elevation in society, and to their duty to “remember those in bonds as bound with them.”

Missionary Spirit.

I have often spoken on the subject of missions, giving, in a number of discourses, the “Origin and History of the Mendi Mission.” Familiar with it from the beginning—having had a personal acquaintance with Cinque and the Amistad Africans, and the friends who gathered around them in those perilous hours when danger and death threatened them—having seen the arm of God made bare for their deliverance, and his Providence as a “wall of fire around” the Mission in Africa for its defence—my soul always quickens with new zeal, whenever I have the unspeakable privilege of presenting its claims to sympathy and support of the people of God. That is a glorious spot in Africa. “There shall be a handful of corn in the earth—upon the top of the mountain the fruit thereof shall shake like Lebanon.”

Many of the incidents connected with that mission, and with the persons who under God have sustained it, have a thrilling effect upon the hearts of an audience—especially upon the young—some of whom, I trust, will yet, inspired by the spirit and genius of the gospel, go and preach Christ and him crucified, in that land of darkness and gloom; for on the sombre clouds of superstition and sin, which hang like the curtains of night over it, the finger of Infinite Love has written in letters of fire, “Ethiopia shall soon stretch forth her hands to God.”

During the year there have been a few conversions—some backsliders have been quickened to new life—some have letters to join this church. About a dozen will, I trust, in due time become communicants in the church.

But oh how much there is to be done! How many obstacles in the way of the gospel! How much there is to be done that Christians may be "living epistles, known and read of all men." How many souls there are here which "must be born again," or drink the wrath of God." "By whom shall Jacob arise?" Many—most of the members of the church are poor in this world's goods. Most of the men are seamen, and away from home much of the time, which is one of the causes of the weakness of this church. Many of them cannot read the Word of God. More than one-third of the members are widowers and widows—some in trying circumstances indeed. During the year two of the members have fallen asleep in Jesus—one was a young woman about 22 years of age. * * *

During her long and severe sickness her heart and hope was sustained by Israel's God. When the cold, damp sweat of death had gathered on her brow, and the dark waters of Jordan were rolling at her feet, she said with a triumphant smile, "I shall soon be where sickness and sorrow and pain will reach me no more," and then "closed her eyes on earth to open them in Heaven." Other interesting scenes might be mentioned. * * * During the year past I have attended 17 funerals, made over 300 pastoral visits, preached over 100 sermons, attended 80 weekly meetings. Some good I trust has been done, and to God be the praise.

MICHIGAN.

FROM REV. DAVID WERT.

Allegan, Allegan Co. March 1, 1859.

I have been holding meetings in a school-house, three miles from this place. They still continue. I have hitherto preached nearly every night. The roads are so bad I had thought of closing the meeting some days since. But the interest has been steadily increasing from the first. Six or eight are indulging hope, while others are still inquiring. Last Sabbath evening the wife of a Universalist arose and said she wanted us to pray for her. She walks to meeting $2\frac{1}{2}$ miles through mud and water. The oldest daughter has been converted.

A few evenings since, the wife of a member of the Methodist church of this place

arose for prayers. (A son and daughter are indulging hope, since the meeting commenced.) She was formerly from the State of Vermont—was brought up by pious parents who were members of the Congregational church. When I visited the family for the first time, about two weeks since, she told me that when she lived East they used to have pastoral calls; but they had lived here eight years, and I was the first to make a call of that character. O how often have I thought of her remark, and it has been a good reproof to my own soul. By the grace of God I mean to visit more and be more faithful to souls around me. I preach again to-night, and shall continue the meetings while the interest demands it.

INDIANA.

FROM REV. O. B. WATERS.

This brother has preached in several counties in South-Western Indiana, and with success at some points, but his letter from Evansville of Feb. 24th, gives the following melancholly picture of the religious condition of the general field:

The prevailing religion in this region is exceedingly superficial. The majority of church members, so far as my observation has extended, never open their mouths in vocal prayer in the presence of others, unless it be in the excitement of a so-called revival; and very few professing heads of families maintain any form of family worship. Very many church members visit upon the Sabbath, and during their visits discuss the markets, crops, politics, news, and in short anything which they would discuss upon any other day. I took occasion to reprove a certain family for an instance of this visiting which came under my observation. "Oh," said they, "every body does so in this neighborhood—nobody thinks anything of it." "And does that make it becoming and Christian-like?" "Oh no, we don't suppose it's *right*."

There is also a very great neglect of public worship, often even on the part of the church members themselves. I have been reliably informed that in a certain church

not far from here, numbering over a hundred communicants, the usual attendance upon the Sabbath day is not over sixty, many scarcely ever attending except on the regular quarterly communion days, when they all gather in.

Not a word of religious conversation is heard from professors of religion, unless perchance some exceedingly rare earnest Christian soul should introduce it. They sometimes, indeed, talk all about and all around religion; but to talk religion, godliness, vital piety, they never do.

And with this state of things, there is, so far as I can learn, when a so-called revival effort is initiated, almost no attempt made to search such professors, to break up false hopes, to elevate the standard, and to get the church re-converted and practically engaged in the work. Appeals are made at once to sinners, appeals addressed to their hopes and fears. No attempt is made to set before them the true nature of conversion, to discriminate between that which is true and that which is false, or to make men see the radical difference between saints and sinners. The most powerful religious excitements which occur here, resulting in the professed conversion of scores and hundreds, for the most part play only with the surface sensibilities of society, but do not reach, and are not expected to reach the currents of common social and business life. Multitudes are said to be converted, but you hear nothing of it from them, except in the public meeting, in the formal way of professing it. I do not think this is the case with all, but it is with a large majority.

There is, too, a powerful pro-slavery feeling pervading the whole community, and an intense prejudice against the black man and all efforts for his liberation and elevation, and of course such religion does not reach this any more than it does the other undercurrents of selfish society. So that it is not only against the pro-slavery prejudices of the people, but against all these superficial views of Christianity that we have to contend. But I am by no means discouraged. On the contrary: I have a growing interest

in my field of labor, and should be glad to continue in it.

The Lord has been with me, and my labors have not been altogether in vain. I have had a sweet experience of his favor and approval in my own soul, and have, I confidently believe, by manifestations of the truth commended myself to men's consciences in the sight of God.

WISCONSIN.

FROM REV. S. A. DWINELL.

Reedsburg, Jan. 19, '59.

Since I last wrote you I have been taking a missionary tour of six days through several towns and villages west of this. Saturday, the 8th inst., I rode to Lavalley, 7 miles up the Baraboo, visited some families, and in the evening lectured on temperance to a large audience for a small village. I found that quite a number of boys and young men were setting out on the high-road to drunkenness; some of them were far on the way. Some came to the meeting intoxicated and brought a bottle of liquor with them. I addressed them solemnly, and there was no outbreak. At the close of the lecture I gave opportunity for others to speak. One young man who is a very hard drinker and has been keeper of a saloon elsewhere, arose and confirmed all I had said of the evils of liquor drinking and other manufacture of liquors from deadly poisons. I presented to the meeting a pledge. Nearly every one present signed. Among them one (the son of a liquor dealer in this place) who at the age of 18 is far on the way to a drunkard's grave, unless saved by grace. With a promise to lecture again in two weeks and complete the organization of a Tem. Society, I closed.

On Sabbath morning I preached to a larger congregation than usual, who were very solemn. One prominent man was present who had lived several years in the place, but was never before seen in the house of God to hear an evangelical sermon. On Sabbath P.M. and evening I was at Ironton. Some hopeful conversions have recently taken place in I——. Monday evening I lectured on Temperance to a large audience. A good num-

her signed the pledge, and the meeting was adjourned for another lecture, and to complete the organization of a society.

On Tuesday I rode into the wilderness west of Ironton some ten miles, and found a small settlement, mostly of Christian families, two of them Congregationalists from Granville, Ohio, where their religious privileges had been numerous. In more than two and a half years they had never seen a minister of their own denomination, and heard but few sermons. I preached in the evening in one of their dwellings to a congregation of about thirty attentive listeners. At the close of the meeting found one impenitent young lady deeply anxious for her soul.

Christians begin to awake—the prayer meetings are well attended. They have had no preaching, except when I am with them for six months. The state of things here is hopeful.

FROM REV. P. C. PETTIBONE.

Burlington, March 1, 1859.

Since the first of December I have been almost continually taxed, day and night, in labors for the spiritual interests of this people. In my last I alluded to the religious interest which had then just begun to be developed. About the first of November, a few praying fathers and mothers began to seek the Lord, "till He should come and rain righteousness" upon this people. God so poured upon them the spirit of grace and supplication, that their importunities for the salvation of souls were ardent and continued.

The little church of 40 members, organized in September last, established a daily concert of closet prayer at sunrise. The result of this united, quiet waiting upon God was soon manifest by a deeper interest, and an increased number attending upon the means of grace, together with a general solemnity among the people. As the result of the work thus far, 14 family altars have been erected, and an addition of about 30 will soon be made to the church. The work is still in progress, though its manifestations are at the present time more fully seen among converts and professed

Christians, than among the impenitent. In addition to three weekly evening meetings, we have a daily prayer meeting, all well sustained: the latter we propose to continue as a permanent means of grace. We are looking and expecting to see still greater blessings descend upon the people. The church is greatly strengthened and united in the efforts put forth for the salvation of souls, yet the Holy Spirit is the all-efficient agent in the work of human salvation.

MINNESOTA.

FROM REV. N. McLEOD.

Minneapolis, Jan. 1, 1859.

In July last we worshipped in a public Hall, of which we had control only on the Sabbath, and met at private houses for conference and prayer. Our congregations have averaged from 200 to 300, but until very recently, we knew not who to call our friends. The Hall was comfortless and uninviting. Strangers came to hear, but did not identify themselves with us. Now we are more consolidated, as a society, and have the sympathy and respect of this community.

Some 12 weeks ago, a brother suggested that an attempt be made to build a suitable place of worship. Considering the pressures of the times, and the lateness of the season, the suggestion seemed premature and somewhat visionary; yet it got the approval of brethren and friends, and was speedily carried out. The contributions of materials and labor were liberal and prompt. Within a week from the first suggestion, the building was commenced; and within 7 weeks was finished, furnished,—free from debt,—and we had met in it for worship. It is a very comfortable building, a credit to the liberality and taste of our people. It is 32 by 62, neatly finished and furnished, will seat 300, and costs \$2300, of which \$2000 were raised in this place, mostly in materials and labor, and \$300 were from the church building fund. The house was dedicated the 22d December. We had a large audience and a deeply interesting season.

In view of the willingness of all to pay what they had subscribed, and the sacrifices

which many made to meet their pledges promptly, I cannot but thank God and take courage. We are now better able to do our part in meeting the religious wants of this growing community, and in carrying out our covenant pledge to Christ and to souls. We have had our times of struggle and discouragement, but some at least of the difficulties and obstacles with which new societies may expect to meet, have been overcome.

We care but little for the mere upbuilding of a denomination, but the conviction grows and deepens in my heart, that as Congregationalists, we have yet a mighty work to do, for Christ, for souls and for humanity in this rising city, and throughout our State; and while cherishing the broadest charity for the other denominations engaged in the same noble work, I feel grateful that we have taken the field, in the aggressive and terrible warfare against the principalities and powers of evil, and are pledged for the truth once delivered to the saints.

MISSOURI.

FROM REV. G. H. POOL.

St. Charles Co. Feb. 24, '59.

In my last to you, I spoke of having made an arrangement to hold a meeting near St. Charles. It commenced two weeks ago this evening in what is called the Prairie Bottom, (a very beautiful country, and the most fertile soil I ever knew, a deposit made by the rivers between which it lies.) The attendance was large from the beginning and increased until the close. The roads were exceeding muddy a part of the time, but the people came out with their lumber wagons and four horses or mules hitched to them, with master, mistresses and slaves all in together, a thing I never saw before. Great seriousness and profound attention characterised the congregation all through; all seemed interested and all denominations took an active part. The result was a glorious revival. The people speak of it as one of the most general ever known here. The meeting commenced on Thursday evening and con-

tinued until the next Sabbath evening week, with increasing interest, and at times we were crowded almost to suffocation. Many professed a change of heart. I baptized eight on the last Sabbath (of both colors). There are some others who wish to be baptized before I leave. Some friends have made for me an appointment in a little town seven miles from this.

A very promising young man in his 17th year, beloved by all who know him, professed religion and was baptized; he says, *he is called of God to preach the gospel*. He is an orphan and lives with his old aunt, a poor woman, who is anxious to have him educated. Now can you do anything to facilitate this matter? Can't some wealthy christian whom you know give him aid. We took up a collection on Tuesday night of \$9.25. I never was among a more hospitable people than these. They have invited me to become their pastor. Most of them are opposed to slavery. I expect to go North soon.

KANSAS.

FROM REV. J. H. BYRD.

Atchison, March 1, 1859.

Our monthly meeting of the church and society occurred yesterday, at which it was determined to build a lecture room immediately. It is expected that this building will answer for meeting purposes, till the society shall possess sufficient pecuniary strength to build a church, which it is expected may be done in two or three years. Our lecture room is intended to be twenty-five by fifty feet.

Until this building is ready for use, we are to have the use of the Methodist church for one service on each Sabbath, in consideration of the aid which our people rendered in building that edifice.

A very great change in respect to church-going has taken place in this community within the past two years. Indeed two years ago no religious meetings were held here, and a while after, when they were established, often only a little handful were present. Now we invariably have a good

congregation—generally crowding the house and presenting a serious and attentive appearance.

I hope, now Spring has opened, that we shall be able to obtain a place for preaching at Sumner. In the mean time, I hold meetings in the neighborhood of this town.

With the blessing of Providence, I hope this Spring to visit the counties of Brown and Nemaha.

The brethren of our Territorial Conference propose to establish a small religious weekly newspaper, to be commenced next month at Lawrence. This is a great country for newspapers.

A few pioneer emigrants for the gold mines on our western frontier are arriving. Every indication shows that there will be an immense emigration to the new El Dorado. The more sanguine estimate it at one hundred thousand. I think one half that number may be nearer the truth. This emigration to the Rocky Mountain region will open new and important fields for home missionary labor. Several towns have already been laid out there, and already shine forth with the imposing name of city.

This is a fast country. We are now connected by telegraph with the Atlantic seaboard, and the rail-road brings us within three or four days of New York city. With God's blessing, a promising future for our Territory opens to view. We shall be ready for admission to the Union, in spite of the "English" restriction, before the next Session of Congress.

REVIVAL AT WABAUNSEE.

In a late letter from Rev. Harvey Jones at Wabaunsee, he writes: "Since I wrote you the religious interest has greatly increased. A number of young persons at Wabaunsee have, as we trust, given their hearts to God, and many more are in a greater or less degree anxious, and are enquiring the way of life. There is more prayer and interest in the church—but we rejoice with trembling. There is reason to fear lest through our want of wisdom or humility, or gratitude, or faith, or prayer, the Spirit may be grieved, and the great work

that we need be undone. Were it not that I feel that the work is *God's*, and that I have committed it to him, there would be little grounds of hope. Leaving his cause in his own hands we would endeavor to do the work he appoints us day by day."

KENTUCKY.

FROM REV. J. G. FEE.

Berea, Feb. 28, '59.

I have made a recent visit to Jackson county. While there, I aided Bro. Candee in a meeting of a few days continuance. Six persons were added to the little church. Indications are favorable in different parts of that county, for building up churches, that by their life shall honor Christ.

The utmost liberty of speech can be maintained there on the subject of slavery. Eight of the civil officers of the county are known anti-slavery men, some of them outspoken abolitionists. Many express a desire to hear a Gospel of impartial love. There is there less opposition to anti-slavery agitation than in any other county in the State, so far as we know. This is not the result of chance, but of persevering effort for years past in spreading truth. The colporters, who have labored in the interior, have performed more labor, perhaps, in the region that now constitutes that county, than in any other. That region is also the one in which several brethren early bestowed ministerial labor. It will be gratifying to your readers to know that where most labor, through their beneficence has been bestowed, there most good results are manifested.

There are but very few slaves in Jackson Co., perhaps not thirty. The surface of the county is very broken, and land poor, but the people are hospitable, and many of them bold friends of freedom.

From adjacent counties we have frequent, constant solicitations to come and preach. Nothing is more certain than that in many counties in the State, there are open doors for the spread of a pure Gospel—a Gospel of impartial love. The men who will spread that Gospel must be willing to endure hardness. In despite of all that can be said,

many persons will yet associate in their minds the idea of rich plantations, luxury and ease, with all in the South. Poverty is here, with other terrible evils consequent upon slavery.

This wretchedness might soon be removed, if the mass of professed Christians throughout the country were really consecrated, with their property, to the work of building up Christ's kingdom. Church edifices could be erected, ministers and colporters sustained, schools established, and public sentiment so aroused, that the death knell of slavery would soon be heard. How painful that the slave must toil on in his prison-house, and sinners press the broad road to eternal death, because even professed Christians live for self rather than for God and His poor. The Lord raise up and send forth into this field faithful laborers—farmers, mechanics, ministers, teachers!

From the National Era.

THE BEAUTY OF PEACE.

BY L. MARIA CHILD.

"Power itself has not half the might
Of Gentleness."—*Leigh Hunt.*

Men listen more coldly to the advocacy of peace principles than to other wise words. Few, professing to believe the Christian Religion, venture to deny their truth, while at the same time all agree in giving them a sort of moonlight reputation, a will-o'-the-wisp foundation, as beautiful but impracticable theories. I cannot help feeling a strong hope, amounting to faith, that the world will be at last redeemed from the frightful vortex of sin and misery in which it has been drawn by the prevailing law of Force. And surely 'tis a mission worth living for, that the Christian doctrine of overcoming evil with good, is not merely a beautiful sentiment, as becoming to the religious soul as pearls to the maiden's bosom, but that it is really the highest reason, the bravest manliness, the most comprehensive philosophy, the wisest political economy.

The amount of proof that it is so, seems abundant enough to warrant the belief that a practical adoption of peace principles would be *always* safe, even with the most savage men, and under the most desperate circumstances, provided there was a chance to have it distinctly understood, that such a course

was not based on cowardice, but on principle.

When Captain Back went to the Polar Regions in search of Captain Ross, he fell in with a band of Esquimaux, who had never seen a white man. The chief raised his spear to hurl it at the stranger's head; but when Captain Back approached, calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man who had trusted in him. Had Captain Back adopted the usual maxim that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his own companions.

Raymond, in his travels, says: "The assassin has been my guide in the defiles of Italy, the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed, they have alike respected me. In such expectation, I have long since laid aside all menacing apparatus whatever. Arms may indeed be employed against wild beasts; but men should never forget that they are no defence against the traitor. They may irritate the wicked, and intimidate the simple. The man of peace has a much more sacred defence—his character."

Perhaps the severest test to which the peace principles were ever put, was in Ireland during the memorable rebellion of 1786. During the terrible conflict, the Irish Quakers were continually between two fires. The Protestant party viewed them with suspicion and dislike, because they refused to fight or pay military taxes; and the fierce multitude of insurgents deemed it sufficient cause for death, that they would neither profess belief in the Catholic religion nor help to fight for Irish freedom. Victory alternated between the two contending parties; and, as usual in civil war, the victors made almost indiscriminate havoc of those who did not march under their banners. It was a perilous time for all men; but the Quakers alone were liable to a raking fire from both sides. Foreseeing calamity, they had destroyed all their guns and other weapons used for game. But this pledge of pacific intentions was not sufficient to satisfy the Government, which required warlike assistance at their hands. Threats and insults were heaped upon them from all quarters; but they steadfastly adhered to their resolution of doing good to both par-

ties, and harm to neither. Their houses were filled with widows and orphans, with the sick, the wounded, and the dying, belonging both to the loyalists and the rebels. Sometimes, when the Catholic soldiers were victorious, they would be greatly enraged to find Quaker houses filled with Protestant families. They would point their pistols at their enemies, and threatened, if they were not immediately turned into the street, to be massacred. But the pistol dropped, when the Christian mildly replied, "Friend, do what thou wilt, I will not harm thee, nor any other human being." Not even amid the savage fierceness of civil war, could men fire at one who spoke such words as these. They saw that this was not cowardice, but bravery much higher than their own.

On one occasion, an insurgent threatened to burn down a Quaker house, unless the owner expelled the Protestant women and children who had taken refuge there. "I cannot help it," replied the Friend. "So long as I have a house, I will keep it open to succor the helpless and distressed, whether they belong to thy ranks, or to those of thine enemies. If my house is burned, I must be turned out with them, and share their affliction." The fighter turned away, and did the Christian no harm.

The Protestant party seized the Quaker schoolmaster of Baltimore, saying, they could not see any reason why he should stay at home in quiet, while they were obliged to fight to defend his property. "Friends, I have asked no man to fight for me," replied the schoolmaster. But they dragged him along, swearing that he should stand in front of the army, and, if he would not fight, he should at least stop a bullet. His house and school-house were filled with women and children, who had taken refuge there; for it was an instructive fact, throughout this bloody contest, that *the houses of men of peace were the only places of safety*. Some of the women followed the soldiers, begging them not to take away their friend and protector, a man who expended more for the sick and the starving than others did for arms and ammunition. The schoolmaster said, "Do not be distressed, my friends; I forgive these neighbors for what they do in ignorance of my principles and feelings. They may take my life, but they cannot force me to do inju-

ry to one of my fellow creatures." As the Catholics had done, so did the Protestants; they went away, and left the man of peace safe in his divine armor.

The flames of bigotry were of course fanned by civil war. On one occasion, the insurgents seized a wealthy old Quaker, in very feeble health, and threatened to shoot him, if he did not go with them to a Catholic priest and be christened. They had not led him far before he sank down, from extreme weakness. "What do you say to our proposition?" asked one of the soldiers, handling his gun significantly. The old man quietly replied, "If thou art permitted to take my life, I hope our heavenly Father will forgive thee." The insurgents talked apart for a few moments, and then went away, restrained by a power they did not understand.

Deeds of kindness added strength to the influence of gentle words. The officers and soldiers of both parties had had some dying brother tended by the Quakers, or some starving mother who had been fed, or some desolate little ones that had been cherished. Whichever party marched into a village victorious, the cry was, "spare the Quakers! they have done good to all, and harm to none." While flames were raging, and blood flowing in every direction, the houses of the peace-makers stood uninjured.

It is a circumstance worthy to be recorded, that during the fierce and terrible struggle, even in counties where the Quakers were most numerous, but one of their society fell a sacrifice. That was a young man, who, being afraid to trust to peace principles, put on a military uniform, and went to the garrison for protection. The garrison was taken by the insurgents, and he was killed. "His dress and arms spoke the language of hostility," says the historian, and "therefore they invited it."

During that troubled period no armed citizen could travel without peril of his life; but the Quakers regularly attended their monthly and quarterly meeting, going miles across the country, often through an armed and furious multitude, and sometimes obliged to stop and remove corpses from their path. The Catholics, angry at Protestant meetings being thus openly held, but unwilling to harm the Quakers, advised them to avoid the public road, and go by private ways. But they,

in their quiet, innocent way, answered that they did not feel clear it would be right for them to go by any other path than the usual high road. And by the high road they went unmolested; even their young women, unattended by protectors, passed without insult.

Glory to the nation that first ventures to set an example at once so gentle and so brave! And our wars—are they brave or beautiful, even if judged of according to the maxims of the world? The secrets of our cowardly encroachments on Mexico, and of Indian wars, would secure a unanimous verdict in the negative, could they ever be even half revealed to posterity.

Children's Department.

A Mother in Prison.

BY MRS. M. H. FEE.

DEAR CHILDREN:—When the sad occurrence about which I now write, came to my knowledge, I was overwhelmed with sorrow. It so weighed upon my spirits that I could eat or sleep but little for days and nights. A voice seemed to come up from a damp, dark prison, saying, "Am I not as one of your own household?"—for this woman has often ministered to my comfort as well as to that of my husband and children.

She is probably fifty years old, and is truly African in form and feature. She was liberated twelve years since, and at first chose to remain with her old master at moderate wages, because her children were there. Four years since she thought it best to go to a free State, where she could educate her free children, four in number. Last fall, having heard that some of her children yet in slavery would soon be sent South, she came to visit them once more, probably for the last time. On Monday morning following this, she with her five children and five grand-children, were found on the banks of the Ohio river, and were immediately captured and lodged in jail.

Soon after her imprisonment I called to see her. The jailer being absent, and his wife fearing to attempt opening the heavy door, directed me to a grate in the upper floor where I could talk to the prisoners.

When I called to the mother she hastened to the spot and exclaimed, "Oh Miss M— have you come to see me?" I told her I had, and would gladly comfort her if I could, and that I had come to ask if she had any requests to make concerning her younger children. She replied, "God knows I thank you for coming to see me, and for caring for my poor little children." After further conversation, learning that I would take the cars on the next day for my home in the interior, she sighed deeply, and exclaimed, "Then I shall never see you again." I told her that if she should be condemned I would endeavor to visit her at the State Prison, and bring her tidings concerning her free children. This woman is not insensible to the benefits of freedom. When I saw her last, at her humble home in a free State, she said to me, "I hope yet in some way to repay Master G— for giving me my freedom. I never knew its full benefits until I had a home of my own, in a free State, and saw my children going to school and learning to read."

This woman is held to be a criminal for obeying the natural promptings of a mother's affection. As a suffering member of the human family she has claims upon the sympathy of all. Of this latter truth I am oft' reminded as my infant boy comes and looking earnestly into my face asks, "Mamma, is poor aunt Juliet in the dark jail yet?" Doubtless her own little ones often ask similar questions. It is in vain, I fear, that they look for her coming, for she will probably spend her days in a States Prison.

Dear children, I have not written the above facts to sadden your joyous and bird-like spirits, but to further enlist your sympathies in the great cause of human freedom.

BEREA, Ken., Feb. 9th.

WEST INDIA EMANCIPATION.—Charles Tappan, Esq., says the *Morning Star*, gave a very interesting lecture before the Dover Lyceum, on the subject of Emancipation in the British West Indies. Mr. Tappan visited the West Indies about a year ago, and spent several weeks there. Before he went out he had been of opinion that emancipation had proved disastrous both to the master and to

the slave. But from his own observation and inquiries while there, he was fully convinced that he had been mistaken, and came home a confirmed emancipationist; and no candid person, we think, can listen to the numerous and important facts that he relates in his lecture—facts founded on the testimony of persons residing on the islands, who were formerly slaveholders—without coming to the same conclusion. He stated that on the island of Barbadoes, land which sold for \$250 per acre before emancipation, cannot be purchased now for less than \$500; and that the exports of sugar have greatly increased since emancipation. A'so, that there had been a great improvement in morals, religion and education among all classes, and what is true of Barbadoes, is true of the other islands.

EXTRACTS.

"The Christian religion," he concluded, is equal in its operation, and is accommodated to every nation on the globe. It robs no one of his freedom, violates none of his inherent rights on the ground that he is a slave by nature, as pretended; and it well becomes your Majesty to banish so monstrous an oppression from your kingdoms in the beginning of your reign, that the Almighty make it long and glorious."

Las Casas, in his speech before the Emperor Charles 5th, quoted by Prescott in his Conquest of Mexico, vol. 1, page 379.

The historian, Prescott (p. 382) says of Las Casas:

"Yet he showed no disposition to conciliate his opponents by what he deemed an unworthy concession; and he even stretched the arm of authority so far as to *refuse the sacraments to any who still held an Indian in bondage.*"

Fray Bartoleme de las Casas, Bishop of Choapa, was born at Seville in 1474. He died, July, 1566, aged 92, in his monastery of Atocha, at Madrid.

"Let religious Societies exclude from membership all who will not emancipate their slaves—let them make it a *sine qua non*, in their admission to communion and church fellowship."

"Address to Christians of all denominations on the inconsistency of admitting Slaveholders to Communion and church-fellowship," by Evans Lewis, p. 14.

"THE CHILD'S ANTI-SLAVERY BOOK:" containing a few words about American Slave

Children, and stories of Slave-Life. Illustrated. New-York: CARLTON & PORTER, Sunday-School Union, 200 Mulberry St.

It is certainly an indication of encouraging progress, when the Sunday-School Union of the Methodist Episcopal Church send forth such a volume as this. Books of such a character as this placed in Sunday-School libraries generally, would make it almost impossible for slavery to survive another generation. If all our Tract Societies and Sunday School Societies had from the commencement supplied the youth of our land with such faithful pictures of slavery as this is, slavery would now be very near its end.

RECEIPTS

FROM FEB. 1st TO FEB. 28th, INCLUSIVE.

MAINE.

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| Bangor Central Ch. Sab. Sch. 20, J. H. Bowler and Genl. S. Nowell 5 ea., Samuel Thurston 1, by James Allen | 31 00 |
| Biddeford. Second Cong. Ch. & Soc., by Thos. H. Cole | 50 00 |
| Ellsworth. Mrs. L. T. Phelps 10, Dea. Z. Smith 1 | 11 00 |
| Jackson. Ezra Abbott | 2 00 |
| Lyman. Miss A. C. Pratt 2, Rev. W. Lewis 1 | 3 00 |
| Munson. Isaac Tyler 1.50 and 50c for Mag. | 2 00 |
| Woolwich. Lemuel Trott for Mendi M. | 2 00 |
| Winslow. Thomas L. Garland and Mrs. Sarah Smiley 1 ea. | 2 00 |

NEW HAMPSHIRE.

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| Antrim. "S. P. W." | 1 00 |
| Auburn. Cong. Ch. & Soc., by Rev. Jas. Holmes | 10 00 |
| Bristol. Monthly Collection, by Calvin Cass | 2 00 |
| Danby. Dea. J. T. 50c for Mag., by R. D. N. | 50 |
| Hancock. Anonymous 3.50 and 1.50 for Mag. | 5 00 |
| Hillsborough. J. Dutton | 1 00 |
| Mason Village. Box clothing valued at \$15 and Cash 36c., by Mrs. Maria E. Smith | 15 36 |
| Orford. Stedman Willard | 5 00 |
| Sanbornton Bridge. Wm. Chamberlain 2, Dea. P. Whidden 1 | 3 00 |
| Winchester. Chas. A. Smith for Mag. | 1 00 |

VERMONT.

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|---|-------|
| Burlington. Mrs. Englesby, Theodore Peck, John Liscum, Dea. Hamilton & Mrs. E. H. Cook 1 ea. | 5 00 |
| Castleton. Dea. S. W. Boardman, by M. Caswell | 5 00 |
| Chelsea. A few friends, by Erastus Young | 6 45 |
| Enosburgh. A. Fassett 5, G. G. Williams 3, J. B. Fassett, E. Perkins, B. F. Haswell & Mrs. Julia Lawrence 2 ea., G. S. Fassett, W. D. Safford & T. P. Baker 1 ea., W. Wheeler 50c and 50c for Mag. | 20 00 |
| Enosburgh Falls. Anson Fassett | 1 00 |
| Fayston. Mrs. H. Summerville for Foreign M., by Rev. I. Prindle | 3 00 |
| Gerry. Mrs. M. A. Sears | 5 00 |
| Johnson. C. Whiting, by R. O. Stoddard | 2 00 |
| Ludlow. C. S. Sherman | 1 00 |
| Lunenburg. Rev. W. Sewall, Hon. S. Clark, Dea. L. Adams, W. C. and C. W. K. 50c ea. for Mag., Others 1.30, by Miron S. Chandler | 5 30 |
| Moretown. P. A. for Foreign M., by Rev. L. P. Norwich. Mrs. H. Hazen and J. P. Burton 6 ea. | 50 |
| F. L. Olds, E. W. Olds, S. C. Boardman and S. Morris 5 ea., A. Stimson 3 and 1 for Mag., A. Blodget and J. P. Tolman 3 ea., E. N. Clark & Wm. Loveland 2 ea., J. Wright 2nd, Rev. S. W. Boardman, E. Spear, Esq., L. Fowler, D. O. Gillett, H. Burton, Mrs. S. J. Kellogg, W. Cummins, Geo. Loveland, Gen. W. E. Lewis, C. M. Baxter and O. Seaver 1 ea., Others 3, to const. MRS. HEZEKIAH HAZEN & JOHN P. BURTON L.M's. | 61 00 |
| Saxton's River. Mrs. W. Cobb, Dea. C. S. Mayo, | |

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|---|-------|
| Mrs. B. Frost, Mrs. D. Chandler and S. W. Warner 1 ea. | 5 00 |
| Thetford. Willard Baker 1, P. Rugg 50c and 50c for <i>Mag.</i> , L. S. 50c for <i>Mag.</i> 1 S. 50c. | 3 00 |
| Walden. "A Friend" | 5 00 |
| Waitsfield. Timothy Reed 3, Saml. Chipman 2, Thomas Prentiss 1, D. S. 50c for <i>Foreign M.</i> , by Rev. L. Prindle | 6 50 |
| West Enosburgh. Hon. A. Fuller 5, Saml. Bessey, Mrs. H. Bessey, Mrs. J. Fletcher, Mrs. R. House & H. E. Smith 1 ea., by Alvin Fassett | 10 00 |

MASSACHUSETTS.

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|---|-------|
| Amesbury. D. C. Bagley 5, Mrs. Susan Allen 2, | 7 00 |
| Amherst. L. Boltwood 30 to const. LUCIUS M. BOLTWOOD L. M., First Parish, Gentlemen & Ladies Benev. Assn. (9 of which Mon. Con. Coll.) 26.75, by Geo. Cutter, Treas. | 56 75 |
| Belchertown. Jonas Holland, by T. W. Chapman | 5 00 |
| Beverly. "Friends," by Israel Trask | 36 25 |
| Boston. Rev. Chas. Nichols to const. MRS. MARY ANN NICHOLS L. M. | 30 00 |
| Boylston. "A Friend" 2 for <i>Home M.</i> , Sylvanus Reed 1, L. H. and C. R. 50c ea., by S. C. White | 4 00 |
| Clappville. J. Meriam 1.50 for <i>M. in Slave States</i> and 50c for <i>Mag.</i> | 2 00 |
| Dunstable. William Dunn, by Wilder & Co. | 2 00 |
| Framingham. Sally C. Eaton | 2 00 |
| Fitchburg. "Friends," by Rev. E. Davis | 7 88 |
| Gardner. Evang. Cong. Ch. Sab. Sch. for <i>Sabbath Schools in Kentucky</i> , by J. B. Drury | 18 40 |
| Grafton. L. W. Dodge | 5 00 |
| Grauby. Cong. Ch. and Soc., by Wilder & Co. | 25 00 |
| Greenfield. Miss R. Allen, Miss L. P. Billings & Miss E. B. Billings 1 ea. | 3 00 |
| Groton. Cong. Ch., by Rev. E. Davis | 9 92 |
| Hamilton. Benj. W. Patch 1.50 & 50c for <i>Mag.</i> | 2 00 |
| Hanover. MISS LUCINDA COPELAND to const. herself L. M. | 30 00 |
| Haydenville. Cong. Ch., by Elam Graves, Treas. | 44 88 |
| Heath. Collected by Mrs. H. M. White | 1 48 |
| Holliston. Mrs. Mary Rockwood | 3 00 |
| Lawrence. Dan Wallace 50c for <i>Home M.</i> & 50c for <i>Mag.</i> | 1 00 |
| Leyden. Geo. Childs and Lewis Shelden 1 ea., J. A. G. 07c, M. S. 35c. | 3 00 |
| Lowell. High St. Cong. Ch. to const. LEONARD WORSTER L. M., by Ethan Burnap | 33 00 |
| Ludlow. Elias Frost 3, Rev. J. W. Tuck, S. Jones, E. T. Parsons and Geo. Booth 1 ea., Others 3, Marston's Mills. Mr. N. H. for <i>Mag.</i> , by Mrs. M. B. B. | 10 00 |
| Medford. First Cong. Ch. & Soc., by Wilder & Co. | 19 25 |
| Milton. H. G. Durell, by Wilder & Co. | 15 00 |
| Monson. S. K. Foster for <i>Mag.</i> | 1 00 |
| Prescott. Cong. Ch., by Rev. D. Bancroft | 6 00 |
| Princeton. Cong. Ch. and Soc., by Wilder & Co. | 17 51 |
| Quincy. Evang. Cong. Ch. & Soc. 39, by Wilder & Co., William H. White 2, | 41 00 |
| Richmond. Rev. C. S. Renshaw | 5 00 |
| Royalston. Seth Holman 20, Seth N. Holman & D. P. Foster 10 ea. | 40 00 |
| Sandwich. Robert Tobey 3, Chas. H. Chaponil 1.50, Mrs. Wm. Stutson 1, Mrs. E. F. 50c. | 6 00 |
| So. Abington. Cong. Ch. & Soc. to const. WASHINGTON PETERSON L. M., by Wilder & Co. | 30 00 |
| So. Amherst. Lieut. Enos Dickinson 60 to const. DEA. THOMAS REED & DAVID POMEROY L. M's, Ebenezer Williams 30 to const. ENOS D. WILLIAMS L. M., by Rev. J. L. Merrick | 90 00 |
| So. Boston. J. S. Freeman, by Wilder & Co. | 10 00 |
| So. Deerfield. E. C. for <i>Mag.</i> | 50 |
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